THE WEEKLY GLEANER.

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The Weekly Gleaner,

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JULIUS HOFMAN.
EDITOR AND PUBLISHER.

OFFICE 133 CLAY STREET.

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August 25th1856.

Poetry.

Kind Hearts.

Let but the heart be beautiful,
And I care not for the face,
I heed not that the form may want
Pride, dignity, or grace.
Let the mind be filled with glowing thoughts,
And the soul with sympathy,
And I care not if the cheek be pale,
Or the eye lack brilliancy.

What though the cheek be beautiful,
It soon must lose its bloom;
The eye's bright lustre soon will fade
In the dark and silent tomb;
But the glory of the mind will live,
Though the joyous life depart,
And the magic charm can never die
Of a true and noble heart.

The lips that utter gentle words
Have a beauty all their own.
And more I prize a kindly voice
Than music's sweetest tone;
And though its sounds are harsh and shrill,
If the heart within beats free,
And echoes back each glad impulse,
'Tis all the world to me.

WOODMAN, SPARE THAT TREE.

He turned him from the spot—his home no more,
For without hearts there is no home;—and felt
The solitude of passing his own door
Without a welcome.—*Byron.*

Riding out of town a few days since, in company with a friend, who was once the expectant heir of the largest estate in America, but over whose worldly prospects a blight has recently come, he invited me to turn down a little romantic woodland pass, not far from Bloomingdale.

"Your object?" inquired I.

"Merely to look once more at an old tree planted by my grandfather, near a cottage that was once my father's."

"The place is yours then?" said I.

"No, my poor mother sold it;" and I observed a light quiver of the lip, at the recollection of that circumstance. "Dear mother!" resumed my companion, "we passed many happy, happy days, in that old cottage; but it is nothing to me now—father, mother, sisters, cottage—all, all, gone;" and a paleness overspread his fine countenance, and a moisture came to his eyes as he spoke. But after a moment's pause, he added, "Don't think me foolish; I don't know how it is, I never ride out but I turn down this lane to look at that old tree. I have a thousand recollections about it, and I always greet it as a familiar and well remembered friend. In the by-gone summer-time it was a friend indeed. I often listened to the good counsel of my parents there, and I have had such gambols with my sisters! Its leaves are off now, so you won't see it to half its advantage, but it is a glorious old fellow in summer; but I like it full as well in very winter time." These words were scarcely uttered, when my companion cried out, "There it is!" and he sprang from his saddle and ran towards it. I soon overtook him, wondering in his haste; but what met my sight made it no wonder. Near the tree stood an old man with his coat off, sharpening an axe. He was the occupant of the cottage.

"What are you doing?"

"What's that to you?" was the reply.

"A little matter, but not much—you are not going to cut that tree down, are you?"

"Yes, but I am though," said the woodman.

"What for," inquired my companion, almost choked with emotion.

"What for? why because I think proper to do so. What for? I like that!—Well, I'll tell you what for; this tree makes my dwelling unhealthy; it stands too near the house; prevents the moisture from exhaling, and renders us liable to fever-and-ague."

"Who told you that?"

"Dr. Smith."

"Have you any other reason for wishing to cut it down?"

"Yes, I am getting old, the woods are a great way off, and this tree is of some value to me to burn."

He was soon convinced, however, that the story about the fever-and-ague was a mere fiction, for there never had been a case of that disease in the neighborhood; and then was asked what the tree was worth for firewood.

"Why, when it is down, about ten dollars."

"Suppose I should give you that sum, would you let it stand?"

"Yes."

"You are sure of that?"

"Positive."

"Then give me a bond to that effect."

I drew it up; it was witnessed by his daughter, the money was paid, and we left the place, with an assurance from the young girl, who looked as smilig and beautiful as a Hebe, that the tree should stand as long as she lived. We returned to the turnpike and pursued our ride.—These circumstances made a strong impression upon my mind, and furnished me with materials for the song I send you. I hope you will like, and pardon this long and hurried letter. With sentiments of respect, I remain yours very cordially.

WOODMAN, SPARE THAT TREE!

Woodman, spare that tree!
Touch not a single bough!
In youth it sheltered me,
And I'll protect it now.
'Twas my forefather's hand
That placed it near his cot;
There, woodman let it stand,
Thy axe shall not harm it!

That old familiar tree,
Whose glory and renown
Are spread o'er land and sea,
And would'st thou hack it down?
Woodman, forbear thy stroke!
Cut not its earth-bound ties;
Oh, spare that aged oak,
Now towering to the skies!

When but an idle boy
I sought its greatful shade;
In all their gushing joy,
Here too my sisters played.
My mother kiss'd me here;
My father pressed my hand—
Forgive my foolish tear,
But let that old oak stand!

My heart-strings round thee cling,
Close as thy bark, old friend!
Here shall the wild-bird sing,
And still thy branches bend.
Old tree! the storm still brave!
And woodman, leave the spot;
While I've a hand to save,
Thy axe shall harm it not.

Advices from the East.

The congregation Emaul-el is still advertising for a minister, but thus far a suitable man could not be found. Yet it is making rapid strides; a choir is in attendance every Sabbath,—it consists of about a dozen ladies and gentleman. About five years ago this congregation was largely in debt, but now there are sufficient funds to meet all its liabilities. It is the general wish that a suitable minister may soon respond to the call With a proper spiritual guide at the head of this congregation, it could soon be made to rank among the most influential bodies of the Union. * * * * * * It will be seen, however, that good men and of firm principles are wanted to teach and exhort the people; and we confidently hope that a God-fearing teacher may soon offer himself as the shepherd of the flock anxiously awaiting for him in advance. But he should be one who, placing himself on the basis of our traditional law, will resist all persuasions to adopt any of the heresies of the age, which are daily ——* riorting more and more the adherence of the people for our religion.

* Here a word or two was obliterated in the copy.—*Ed. Gleaner.*

The above, from the Editor of the "Occident," is addressed to a portion of the Hebrews of this city; and we afford our cotemporary every advantage we can, by laying before them the message addressed to them.

We also heartily join in the pious wish of the Reverend gentleman that it may please God to send us some good men, who, like a Jacob, would take the stone from the well, that the flocks may drink from the living waters to which he will lead us.

So far we concur in the hearty wish of the editor of the "Occident."

But singular indeed, that the editor of the "Occident," in imploring salvation for Zion, looked for uncertain help from Germany, the source of and the hot-bed of that heresy which sickens our friend so much, are men of pure unselfish characters likely do come from Germany? Does Germania send forth men of piety? And as the spiritual welfare of our people here lies so near at heart the advocate of orthodoxy; how much would not it grieve him to see the former most unfortunate choices hitherto made here, aggravated by another unhappy one. The editor of the "Occident" may find bad made worse, as the proverb of our caption tells. We merely refer to the editor of the "Occident," on the ground of his orthodoxy; else other parties may be right in looking abroad for a number of men—we indeed want a number of men, for no man can do justice to all demands, nor can he occupy every sphere with advantage—of more probity and honesty of purpose, more theological and rabbinical knowledge, as also for preachers of a higher range, and men better suited for the religious education of our children, for men *whose language* our children will *understand better:* others may prefer *untried* men who are known or unknown to *tried* men who are not generally understood or who are misunderstood.

But not so the Editor of the Occident, he must know that there is a man not far from here, who, though equally tainted by a colle-

giate and academical education of Germany though but a rabbi of the German school, he still cannot appear quite so dangerous, to the Editor of the Occident; as Mr. Lesser must have some confidence in his own judgement—whatever others may think of it—and he must know that there lives, not far from here a man whose reputation for probity is second to no Hebrew minister in the Union, and whose range of mentality and attainments are such, that the Editor of the Occident told him—we do not know how far he was correct, we only know that Mr. Leeser is no flatterer—"You ought to have stayed in Europe, where you would have been understood, and where among the whole mass (of hearers in the large congregations in the old country), there would have been sixty who understood you. We refer to the man about whom Mr. Leeser told the parness of Ch....." The man has knowledge enough for eight ministers; and, to a friend at Baltimore, that he ought to have been Chief Rabbi of the United States. We reiterate merely what Mr. Leeser said, we do not know how, far his judgment is correct.

Nor does that gentleman seem to be devoid of honest zeal, as will appear from the January or February number of the Occident of 1853 in which his zeal is pronounced unparalelled among the Hebrew ministers of this continent—we appeal to a number of articles in the Occident that appeared at that time in advocacy of a Hebrew Mission to China, on which occasion the Editor of the Occident expatiated on the moral merits and intellectual endowments of a gentleman who, with a presumed sacrifice of his own interests, offered to undertake that mission without any further reward but the bare expenses, which he estimated for his person during his stay in China at about $100 a year.

As we merely quote the Editor of the Occident, we may allow that gentleman to give his opinion about another point. We cannot judge what such a man could do as stump speaker, nor do we know what his general oratorial powers are; but as for the argumentative department, (and no man can excel in everything), the Editor of the Occident thinks "It" (a sermon sent for publication) "is very ingenious," (we quote literatim from a letter of Rev. Isaac Leeser before us, dated Feb, 18, 1850), "highly figurative, but I fear that it will be too difficult for the general reader. It requires a good deal of grammatical" (euphemistic, to avoid offence, for logical), "knowledge to follow your reasoning, which, I am sorry, people in this country do not possess; hence, it will be a sealed letter to most. I am delighted to see you possessed of true eloquence and sublimity of style; and all I have to say, is, that if you bring it down to the level of popular understanding, you would effect more real service than by speaking above their comprehension."

We must apologize for engrossing so much space in reply to an item that we could wel have passed in silence; yet we thought better to appeal to the memory of a gentleman in whose life there are so many analogies with our own, which produce some sympathetic feelings, at all eventson our part.

Mr. Leeser devoted himself of late to his thorn sowed vocation—he followed an inward call—he is the pioneer minister of the Hebrews of the United States—he is an honest man—he is an *unpractical* man—he is not a man of the world—no other Hebrew minister in the United States has labored as hard and as zealously in the cause of Judaism as Mr. Leeser has—he was a sadly mal-treated man; after laboring for twenty-one long years as minister of the Portuguese Congregation of Philadelphia, the people, for no other faults but such as they might have brought against him twenty years before—removed him from office, and most relentlessly persecuted him—[they sent disparaging pamphlets to all the bodies of Israelites in the Union]—they called to the ministry a gentleman, (we cannot judge) but since nine years we have seen no superiority. Here we will stop.

Merited Rebuke.

An old Hamburg newspaper, contains the following authentic narrative.

It was *Yom Kippur* night and every sraelite in that great city, Hamburg, was devoutly listening to that soul-stirring *Kol-Nidrai*, which alone is capable of fettering the greatest sinner to his seat, and make him listen attentively to the divine words. On that evening there was one Israelite who, did not attend divine service, but went to a wine cellar which he was in the habit of visiting, and demanded a glass filled with the juice of the grape, but imagine his surprise, when the proprietor of the wine cellar, a jovial man and otherwise no pietist, but who had still a correct tact in matters of religion, found in the conduct of the man something so rude and insolent, that he requested him to leave his premises, as he would not sell him any wine that night.

Abashed the man left the house without saying a word.

So has even the Christian a reverence for our day of Atonement, or the Sabbath of all Sabbaths, and it was this which prompted him to admonish the Israelite, rather than filch his money from him at a time, when his whole race were bowed in submission to the great Adonai,

THE PLACES OF WORSHIP AND THE DAY OF ATONEMENT.

The first and foremost place of worship of the Israelites of San Francisco, is the Synagogue Emanuel, where the day of atonement was celebrated almost with all the pomp of a modern temple. The synagogue is newly repainted and carpeted, and is withal a splendid edifice Add to this the marble tables which have lately been added, and on which the ten commandments are engraved in letters of gold, which tablets are supported by two cherubims. The organ choir which has been in attendance, and chanted those soul stirring anthems, have honorably represented Israel in the eye of the Gentiles, and left deep impressions in the hearts of the Hebrews who attended.

Of the sermons delivered by the editor of these columns, it behooves not me to speak, other, than they were favorably received by a crowded house of listeners. The Synagogue Emanuel was the only place of worship in this city, where the living word gave expression to the ancient scenes brought before the mind of the worshipper in the total service of the day.

There was nothing to mar the exercises of the day, and everything was conducted in the best manner possible. The committee of arrangements took particular pains to seat their Gentile visitors, who, either from curiosity or in quest of polished antiquities visited this synagogue. Mr. Levy, in the part he officiated, acquitted himself well; not so Mr. Wellhoff, who, we are sorry to say, does not understand the Hebrew sufficiently to read with that effect which the day and the occasion required. When we say to read, we do not mean to sing.

"SHEARITH ISRAEL."

This synagogue was crowded to its utmost capacity on the day of atonement. We visited there several times during the day and evening, but found nothing there that would give zest to an item.

One prominent feature of this synagogue was the fact that a stranger would find some difficulty in determining on which portion of Stockton street it was located, as a great number of atoning brethren made it their business to loiter in opposite directions, lounge on steps, and review the passers by with all the circumspection of connisseurs!

APOLLO HALL.

This Hall was also well filled with worshiping brethren, as also the street around it, and though the place itself was far from bearing the aspect of a synagogue, still there was something so very affecting in the old fashioned way of conducting prayer, that we were struck with the solemnity which surrounded us. The white robes—emblems of our final garments when the soul takes her flight to the spheres above; and then the wax tapers—emblems of our lives, were there greeted by us with mingled emotions of joy and awe. The reminiscence of the tapers wafted us back to our childhood home, where every Israelite devoted a wax candle to the synagogue, and where we have seen more than a hundred of these grave monitors shed their dim light within the walls of one synagogue. Our synagogues Emanuel and Shearith Israel may profit by adhering to the preserved and time honored custom of the manager of Apollo Hall; our life is a symbol, and why not have a symbol for our lives? Of the practicability of symbols we need not here expatiate, as Dr. Eckman has sufficiently illustrated the importance of the subject in his sermon.

SHOMRAI SHABATH, OR THE BETH HAMMIDRESH

This assembly, which hold their meetings on the corner of Broadway and Dupont streets, presented a novel appearance on the day of atonement. We were at a loss to know who the reader or who the officiating officers were. We were of the opinion that they were imploring the Lord of Hosts to move the dial of our sun clock like that of Ahaz, backward. The ladies of this congregation were laying around on the floor, the children and even some grown men fast asleep; and as we gazed upon this promiscuous class of worshippers, we thought it was well that their devotion, which was indeed intense, made up for their want of decorum.

PICKWICK HALL.

Last, and alas! least of all the places where Israelites congregated on the great day, this Hall deserves public notice. The atmosphere which surrounded it, the vollubility of the veteran Dr.(?) Wolf, and the intellectual (?) capacity of the readers are an object of pity, and prompt us to wish that it may never again fall to our lot to record a repetition of so much sacrilege. C.

H. Y. M. L. A.

The H. Y. M. L. A. held their election of officers at Apollo Hall, and the following were elected officers of the association, for the ensuing term:

W. J. Mack. President.
I. N. Choynski, Vice President,
L. Hess, Secretary,
L. Kaplan As. Secretary,
F. Toplitz, Treasurer,
B. Vanstraaten, Librarian.

TRUSTEES.

L. Schwartz
S. Solomons
L. Sharp
S. Craner.

The association of our young men is promising to become one of the best institutions of the kind, as several very good additions have lately been made to the already existing intellectual corps of the association, which, we are sorry to say, has for the last eight months, reposed in a dormant state.

May our young men emulate the noble example which other institutions of this kind around them offer, and never for a moment forget the high responsibility which they owe to their God and country as propagators of religion and encouragers of mental culture.

TIRED OF SPIRITUALISM.

A subscriber from the classic region of the San Joaquin valley, in a letter which chanced to come to our observation, is kind enough to furnish you with his unsolicited views in regard to the efficacy of the GLEANER, and advices not to speak of spiritualism, but of the items of the day and of Antiquities. I would have felt some pain at this uncalled for rebuke, were it not for the whole tenor of the letter, which bespeaks all but the gentle and the connoisseur. I can but reply with the words of prophet Isaias, who said: "Israel does not understand!"

Indeed, I fear that there are not many Minyanism of Israelites on this coast who understand the GLEANER. The GLEANER is no medium for such articles as the Broderick-Terry duel; nor is it fit that the late intermarriage which has taken place here, should be given in such details as, "A subscriber" demands.—The GLEANER has given what the editor and hundreds of intelligent men with him deemed expedient in regard to that wedding — of course; he did not speak of the champagne, not of the vulgar crowd that was staring the bride in the face, during the farce at the synagogue, nor of any of those things in which *materialists* delight, nor did the *Gleaner* with the ALTA, state how Jewish women practiced religion by proxy; or how Mr. Elias Woolf has turned Catechist to the Hebrews, or better, to Catholic Catechumena of San Francisco, and other delectable news of our state of affairs here. But he has spoken of what was of interest to Israel, and if Stockton, where "A subscriber" inhales that pure atmosphere, untainted by "Spiritualism," the "Dead Man's Revenge" and other useless nonsense, is too warm to admit of a purely religious paper, then we express our most profound regret at the condition of a wellmeaning subscriber.

C.

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N. B. For the better security of ourselves and the public, Agents in California, Oregon and Washington Territories, are furnished with "Appointments," or Commissions, specifying their powers as our Agents. Such "Appointments" they are required to keep exposed to the public view in their places of business.

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SAN FRANCISCO Nov. 14. 1858

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The Weekly Gleaner,

WEDNESDAY.....OCT. 12 1859 (5619)

NOTICE.

Ophir Lodge No. 21, I. O. B. B., will hold their weekly meetings every Wednesday evening, at 7 1-2 o'clock, at the emperance Hall in Washington, between Sansome and Montgomery streets.

Members and sojourning brethren of good standing ar espectfully invited. E. NEWBURGER, Pres.
KORNICKER, Sec.

ALL parties who accept more than four copies without returning one, are considered subscribers.

RETURNED copies, to show whence they comeought to have the name of the person who returns them; else we cannot know who sends them.

HOLIDAYS.

סכות 1st and 2d days, Thursday and Friday [Oct. 13 and 14.
הושענה רבה, Wednesday " 19.
עצרת, ...Thursday " 20.
שמחת תורה, ...Friday " 21,

☞ We do not endorse any advertisements in our columns.

OUR CHILDREN.

"In that day shall Israel be a third with Egypt and with Assyria (in strict union with the nations, South and North, by whom Israel formerly was harassed), A BLESSING IN THE MIDST OF THE LAND. Is. 19: 23.

"And it shall come to pass, that as ye were an object of reproach among the nations, O, house of Judah, and house of Israel; so will I save you; and ye *shall be a blessing;* fear not, but be firm. Zach. 8: 13.

"And, instead of your reproach, ye shall receive double; and instead of calamities, they shall rejoice in their portion." "And their children shall be preferred among the gentiles, and their offspring among the nations; all that see them shall acknowledge that they are CHILDREN BLESSED BY THE LORD. Isaiah 61:9.

Here we have a draft of the future of Israel. Those seers who so truly foresaw our oppression among the nations, while we still were in our glory, also foresaw our future elevation, and their words will become truth. Who that now reads the history of Israel in the nineteenth century, can look to Germany, France, and England, without seeing the approach towards the fulfilment of their prophecy, "O, house of Judah and house of Israel, I will save you, saith the Lord, ye shall be a blessing, as ye were a reproach among the nations. The day is not distant, when the people shall acknowledge that we are a blessing to the nations; but let us therefore not sit silent, let us be firm."

These are not times to speak; we must act, and that, immediately, if we wish to do justice to our reputation for constancy, charity and paternal affection. We are responsible to our God, to our fathers in Europe, and to those who slumber in the grave; we are accountable to our posterity who will rise in judgment against us if we, with our advantages, do less for them than our forefathers have done, for us. Shall we before the eye of a gentile public allow the reproach to rest upon us that we are indifferent, and Judaism is in its decline? We are confident of the help and blessing of Almighty God in the beautiful work we have to perform; and we are sure, that, with the proper spirit, and no great sacrifice "it shall come to pass," as the prophet says, "that instead of your reproach, you shall receive double; and instead of confusion, we shall rejoice in our portion. And our children shall be beloved among the gentiles, and our offspring among the nations; whosoever sees them shall acknowledge that they are children blessed by the Lord." Let us at once earnestly and judiciously lay hands to the work, and, "as the earth bringeth forth her fruit, and the garden causeth the sown seed to shoot forth, so the Lord God will cause virtue and praise to spring forth before all the nations.

With this preamble we at once approach the subjects for which we desire to prepare a number of parents and friends of Israel who will meet next Sunday week at Apollo Hall.

If a school is wanted, it must be, as stated on other occassions, one on an enlarged scale, and superior to our Public schools. And, as we, for the present, may not be prepared to establish such a school, let us try to advance, as our neighbors do, gradually, by first establishing a superior SCHOOL FOR RELIGIOUS INSTRUCTION, in which our beloved children may early imbue that spirit of devotion, humility, charity and self-appreciation, which we have gained for our ancestors, that reverence we which pay to their memories, and which, if held before the eye of our children, will stimulate them to imitate us, "and all that see them will acknowledge that they are children blessed by the Lord." For we must by this time be convinced of the truth of the words of our prophets, that the future of Israel is destined to be more glorious than ever was the past: and already do we see the Lord establish to us what is written "In that time I will bring ye, and then I gather ye; for I shall establish your name among all the nations of the globe. Now, we want a school where our children shall be made acquainted with our history of the past, and the great destiny of the future school where the affections of our dearly beloved shall early be elevated, sanctified, and thus trained to Obedience, Reverence and a deep sense of Religion. And this is one object of the School for Religion.

2.—THE HEBREW SCHOOL.

Connected with the School for Religious Instruction is to be that for teaching the Hebrew language which our children are to learn to read, correctly, and to translate the same.

3—THE PLACE OF WORSHIP.

The establishment of a Place of Worship for our Children and the younger generation, is an indispensible necessity. The fact must become more and more evident, that we immediately want a liturgy, and a Place of Worship for our children; that we, by the blessing of God, be established on the top of the mountain, and exalted above the hills, and unto which all nations shall flow." With the school must be connected a Place of Worship, in which the services are such that the children can participate; a service that stirreth up the soul. We again say that the synagogal service, as it now exists, is not the expression of our religious sentiments, and will be less so of those of our dear children, young men and women. We want a service for the children, the contents of which shall address themselves to the affections of our juveniles. And as the parents also will attend, the services, the melodies, and the prayers, ought to be such that when the parents hear the cherub voices of our two hundred children and youths, their hearts again must be stirred up, and they must exclaim with the pilgrim father: "How reverential is this spot," surely this is a House leading to God, and this is the Gate towards heaven; they then must see in that Juvenile Temple the ladder which, standing upon earth reaches heaven itself—And the stranger who enters and sees the sight of from two to five hundred decendants of Abraham assembled in that living temple must exclaim ונבון חכם .הגוי הגדול הזה עם And what will our brethren in the distant lands say when they hear our report? Such is the requisite of the people of our time, and with such we ought to give an example to the East. The blessing which such a worship would give to the paternal house, and from the house into the world, is invaluable.

4.—BOOKS.

We have no books for our children; the few juvenile publications which we have are "dry bones;" there is no marrow in them; there is nothing in them to speak to the affections of a child; the writers have *no magnet* in them to attract angelic souls of children. Nor are these books such that stand on the height of our times.

5.—THE TEACHER.

1. *Qualification.*—More than of Rabbis and Teachers *are* our people in want o *religious* Teachers for their youth.—We cannot tell you whether the teacher is to be orthodox or reformer, but we want teachers who have the fear of God, and the love of their fellow creatures in their hearts, in whose lives we could see the power of godliness, whose life (as children will copy those who surround them) is a worthy copy of piety, sobriety, simplicity, dignity, gravity and sincerity. Our people must give up the idea of engaging *popular* men; for *popular* men are liked because they are like the *people*, and we generally see לפום נתא גננא "Like garden like gardener." Hence the supply is always in an inverse ratio to the want: a noble minded, pious congregation will engage noble minded and pious teachers; and the low minded, men to suit their corrupt fancies. Now let those parents who are desirous of establishing a school where their children are to imbibe religious habits and principles, be very careful in their choice. We must be more particular about those images which we place before our children, than about those we set before ourselves. It also requires more talent to know how to find access, to the child's mind, and more purity to gain the affections of the child, than that of the adult; the *true teacher* will be the *magnet* of the *true child*, while he who lives in an abnormous state, will prove inert, and barren; he may *talk* religion to his children, but he cannot impress religiously them: hence his efforts a total failure. There are few religious teachers, who can act like magnets to attract and draw out the dormant religious affections of our children, and our friends will find difficulty in filling the position of the School for Religion with religious teachers.

6.—POSITION OF THE TEACHER

The child wants an ideal; it must be taught to make its teacher its ideal; for the teacher to be such, the qualities [illegible] ed at above are required, as also a po[illegible] tion to give weight to these qualities. When Moses was to impress Pharaoh, t[illegible] text states: "And the Lord said unto Mo[illegible] es ראה נתתיך אלהים לפרעה, 'Behold I ha[illegible] made thee God unto Pharaoh.' This a text for a book on the subject. To [illegible] brief, parents, who wish to bless th[illegible] children, ought, in their choice and in [illegible] position they give the teacher, to have t[illegible] text always before their eyes—the teac[illegible] by his inherent virtues, by his appearan[illegible] dignity and position, ought, (if [illegible] teachers are to be procured) to be [illegible] bled to appear, it manner, as the Go[illegible] his school.

7.—LIBRARY.

The child's mind is active, vacant, inquisitive; it wants occupation, inst[illegible] tion and information; if you do not [illegible] isfy these demands of the child, it [illegible] try to satisfy them in its own way—[illegible] the best way to occupy, instruct, [illegible] gratify the inquisitive mind of the c[illegible] (after allowing plenty time for play) [illegible] to furnish it with juvenile books—[illegible] find the effect excellent in our chil[illegible] who are entrusted to us for tuition.

This sketch, as hints to those pa[illegible] and friends who now intend to esta[illegible] a school, may be sufficient to serv[illegible] means of suggestion. The subje[illegible] merely touched upon. It now re[illegible] to be seen whether we have p[illegible] enough to raise a model school with m[illegible] al teachers—if not, better leave the [illegible] dren in the public schools, than [illegible] them to inferior private Colleges, [illegible] tutes, or whatever name they may [illegible] to assume.

* The number of children in our sch[illegible] Religious Instruction is about sixty.

The Absent Juror.

A case at one of our courts h[illegible] occasion to a great deal of [illegible] comment, and to considerable [illegible] among a portion of the Hebrew [illegible] nity.

The main points are as follow[illegible] Jury were impaneled on a civil ca[illegible] concluded its hearing last Fri[illegible] ning. They then delivered the [illegible] under seal into the hands of the [illegible] having, in the mean time, been [illegible] by the Judge to appear the fo[illegible] morning, Saturday the 8th, to h[illegible] verdict pronounced, which injunc[illegible] repeated by the Sheriff. One of [illegible] rors, a Hebrew—we give no nam[illegible] law knows no name, and Justice [illegible] bandage before her eyes, and as w[illegible] no desire to see a name a hundr[illegible] repeated, and thereby rendered [illegible] in the discussion of matters perta[illegible] law and religion—instead of steppi[illegible] ward and asking the Judge to exc[illegible] from attending the following day, [illegible] the day of Atonement—either fro[illegible] placed reserve, or from the appre[illegible] of a refusal, kept silence; and w[illegible] Jury were called on Satuaday [illegible] one of their number was missing. [illegible] embarrassed the Court consider[illegible] the case, as we understand, has [illegible] tried anew. The Judge, hearing [illegible] absent juror was at one of th[illegible] gogues, sent the Sheriff to summ[illegible] before the Court; but he was not [illegible] Sheriff alledged, to be found. H[illegible] or, upon this, fined the juror $[illegible] contempt of court.

The next session day, Monday the 10th, the absent juror appeared with counsel and pleaded: that no contempt of court was contemplated, and that the sole reason of his absence was his scruples in regard to attending court on the solemn Day of Atonement. Upon this the Judge remitted the fine from $500 to $250.

As we cannot pass the case without comment, we beg to state: The case was an unfortunate one; the juror committed a great error in not having offered an excuse before leaving the court room on Friday, certainly, for we do not imagine that any American Judge would have refused to give an exemption; but as no statement was made, the Judge could not but consider the absence of the juror a contempt, and impose a fine as a consequence. As to the subsequent act of the judge, we must remark, that in writing this, we do not represent the Hebrew people, but Hebrew principles, and we will state them:

Our law calls a Judge by the sacred name of אלהים "Elonim," one of the names of the Deity; it again commands אלהים לא תקל "Slight no Elohim, or Judge." [Exodus, 22:27.]

All men are subject to error—so are Judges on the bench. In most cases, provisions are made to remedy casual errors by the institution of Courts of Appeal; and when there is no such a remedy provided, good men submit to this evil, as we have to submit to other remediable evils; but in no case will our religion allow a Judge to be dragged into the broadway of newspaper familiarity, much less into contempt. As soon as a people installate a Judge, HE is the Judge, and not they the Judges. If a Judge is thought guilty of mal-practice, let them supply his place by a better Judge, but אלהים לא תקלל "Slight no Judges."

According to these principles, we cannot tell whether a fine of two hundred and fifty dollars was too high or too moderate. Temples of justice, like those of religion, are *sacro sancti*, and as the juror has been guilty of a serious omission, and the people in such cases having made the Judge the arbiter, they have to abide by his decision; for were we to allow popular clamor to entramel the Bench, where is this to end? If the people would arrogate to themselves the power of the people and the authority of the Judges, what is to become of the people, and who is to be Judge?

We are glad to hear that the juror, without demurring and without appeal, willingly paid the fine, being satisfied to have sacrificed to the voice of conscience the respectable sum imposed upon him by a court of a nation where respect to laws and legal authorities is both a paramount religious duty and an honor. Our juror, having been summoned before two Judges, and not being able to serve two masters at once, silently submitted to the voice of conscience by paying his devotion to his Judge above, thereby incurring the risk of a penalty from his Judge below.

THE SUCCOTH FESTIVAL.

Next Wednesday evening will usher in the Feast of Tabernacles, which will be celebrated for seven days, or for eight days as is the custom with us. "And the Lord spake unto Moses, saying: "The fifteenth day of this seventh month, shall be the feast of Tabernacles, for seven days unto the Lord. On the first day shall be a holy convocation: ye shall do no servile work therein. "Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be a holy convocation unto you."

The first and last two days are proper holidays; the intermediate days are but half holidays. With the ancients it was the conclusion of the harvesting, kept up with rejoicing and feasting. "And ye shall take unto you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willow of the brook, and ye shall rejoice before the Lord your God." The harvest-feast, as among all nations, was a time of rejoicing; with that difference that among us that joy was a sanctifying joy. "Ye shall rejoice before the Lord your God;" it also was sanctified by acts of love and charity. "Thou shalt observe the Festival of Tabernacles seven days, after thou hast gathered in thy corn and thy wine. And thou shalt rejoice in thy feast, thou and thy son and thy daughter, and thy man servant and thy maid-servant and the Levite, the stranger, and the fatherless, and the widow that are within thy gates." Deut. xvi 13:15.

Dwelling for seven days in booths is connected in the sacred writ with the exit from Egypt, to perpetuate the gracious providence of God, and to maintain a spirit of gratitude among us.

Else sitting in booths and the use of palm branches were also customs of the heathens (Plut Symp, as also Ovid).

We are no agriculturists, still the feast is kept: if not as a harvest-feast, as one commemorative of the protection at our exit from Egypt.

But here again the great vital power of Judaism is visible; when the flame of devotion no more found substance to feed on the ancient body, the rabbis, in a most poetic manner, allegorised the festival, the booth, the palm branches, the citron and the willow branches, and they converted the dead material into images and very happy they were.

We may soon give our readers some idea of their powers of imagination; but the want of time and space will not allow us to do so in this issue.

An Hour in the Synagogue.

We visited the Synagogue Emanu-el, on Broadway, last evening, the occasion of the ceremonies of the eve of the Day of Atonement. The building, which is a very chaste one, we found filled with about three hundred and fifty gentlemen and one hundred and fifty ladies, the latter occupying the gallery.* The seats are ranged like the pews of a church, and the only difference between the synagogue proper and a church consists of a raised dias, or reader's desk, in the centre just in front of an ark covered with a white satin curtain, and surmounted by the two stone tablets on which are inscribed the Ten Commandments. These are supported by two marble figures of cherubims.

In front of this ark, which contains the roll of the Penteteuch, is a small pulpit, and on each side are the seats for the chief officers of the congregation. The services at this place of worship differ from the ceremonies we have before witnessed by the Israelites. It has a choir of male and female voices' and an organ in a seperate gallery, similar to a church.

The services were held in Hebrew, English, and German, and the choir gave the chants in response to the readers or ministers instead of the congregation as is usual. This is a marked innovation in the ceremonies of the Jewish church in America, although we are informed that in Germany, of late, it has become popular. The form of prayers used are the German style. The ceremonies commenced at six o'clock by the reader, with responses by the choir. The music was very impressive, differing from any religious themes we have heard, and slightly operatic in its floridity. After a brief Prayer in Hebrew, Rev. Dr. Eckman, Editor of the "Gleaner," who wore a white surplice and black cap, delivered an impressive prayer in English. The Hebrew ceremonies were then resumed, and consisted almost wholly of recitations in a hurried manner, and solemn chants, with choral responses. The annual prayers for the dead were preceeded by a discourse in German, by Rev. Dr. Eckman, which must have been highly instructive and interesting, from the deep attention it received. A repetition of the recitations, chants and choral responses, in succession, concluded the service, which terminated at about half past nine o'clock. We were much impressed with the devotion maintained throughout the service, and many of our Christian congregations could learn an impressive lesson from such an example. We were unable to learn the names of both the gentlemen who officiated as readers—one, we think, was the pastor, Mr. Levi. The choir was under the direction of Mr. Herold, who presided at the melodeon. It was very effective, and completed its arduous duties with great credit. Service will be held to-day, commencing at 6 o'clock A. M. There are, also, four other places of worship open— the synagogue "Shearith Israel,' on Stockton street; and at the corner of Broadway and Dupont streets; one at Apollo Hall, and one at Pickwick Hall, Bush street.—*Alta* of the 8th.

* We beg to correct the statement in the above report, relative to the number of attendants at the Synagogue Emanu-el.—There are 380 Gentlemen's, and 228 Ladies, seats at that Synagogue. Add to these 8 or 10 settees and benches in the Ladies gallery, introduced for the occassion, as the supply of seats did not meet the demand; and the number of attendants who were allowed to stand towards the door and in the vestibule, the attendance was considerably more numerous than the able reporter of the *Alta* estimated it.

[COMMUNICATION.]

ED. GLEANER.—As one of that public who feel some interest in the late communication in your paper, regarding intermarriages, allow me to express my regret that anything should have occurred in our community which would call forth such *communications* as the one signed *Orthodox* and the other purporting to emanate from the pen of the Rev. *H. A. Henry.*—But, as what is done cannot be undone, allow me to discuss the merits of both communications.

First: In what has *Orthodox* offended to such a degree as to arouse the ire, and call forth such *approbrious epithets*, as the Rev. Gentleman is pleased to heap upon him? Is it because he cites law, without giving book or page as his *authority*? Now allow me to ask the Rev. Gentleman whether the *exponent Orthodox is wrong* in declaring *intermarriages* before actual conversion illegal, in a religious point of view. We believe it. was considered so in common practice, as well as common law, from time immemorial, and this is the only instance where *Orthodox* calls upon Jewish jurisprudence as authority; or has *Orthodox* perhaps committed an error, or an imprudence, in the eyes of the Rev. gentleman, in being, if not less honest, at least more bold than many of his co-religionists, by stepping forth from the ranks of an outraged community, and attempting to discuss the merits of an act with perhaps a degree of concern, not of what has been done, but if wrong in the eyes of a discriminating public, to prevent a repetition thereof. And to whom does he appeal? To a judge who favors no sect—to *Common Sense.*

Now as God has favored us all with more or less of that gift, may we not exercise that prerogative, and fairly judge the acts of a public man? Does the Rev. gentleman advocate the infallibility of our religious teachers, and would he thereby lead us back to the middle ages, when such doctrine was propogated? *Orthodox* may perhaps be ignorant of the law which the Rev. gentleman may cite in defence of that act; but he calls the virtue of that same act before a bar of justice which is more potent than all the tangible lore that the Rev. gentleman can call forth, and that is Public Opinion.

Now the Rev. gentleman feels irritated at the phrases "on the receipt of a fee," and "for money," which appear in the communication of the person whom he styles the *ignorant Orthodox.* True, *Orthodox,* in his ignorance, may have been a little too severe in his imaginings and suppositions, but as the Rev. gentleman takes it upon himself to interpret the above sentences to his liking, we would simply ask him whether he had any associates in the shape of a *Beth Din* to the business in controversy, and if so, whether he sincerely and truly affirms that the only motive of said associates was merely to gather a lamb into the fold of Israel?

In conclusion, I would ask the Rev. gentleman whether this fire and brimstone communication of his ought to eminate from a minister of religion, and whether a spirit of peace and good will would not better become his so much vaunted position as a religious teacher, and why he sets the example, by exhibiting personal vindictivences, which he seems so much to deprecate, in making charges of ignorance where only sound reasoning prevails, and whether he expects, by throwing down the guantlet as he does, to find any man insane enough to step up to his library, as certainly his invitation would indicate, and say, "here I am, the champion of a whole community, and have come to be convinced that you have acted in conformity with law and practice;" which latter no conviction would be necessary, as but few men could be found who do not know the practice in older communities in regard to proselytism, as there are but few such to be found where there is not a prohibitory law against it.

Now, Mr. Editor, I am but a plain man, and know little of tangible orthodox law, but as God has endowed me with reasoning faculties, I will certainly exercise them, in decrying unwarrantable assumption of authority, and in defending what I think to be a right cause. But I do not believe in the infallibilty of the judgment of any man. I also may err, and I therefore call upon you, Mr. Editor, as the person undoubtedly best informed in such matters, to set this controversy to rights, and inform us, I mean, of course only the ignorant portion of your readers—not the *learned*, O no! —how far late doings regarding proselytism agree with law and practice.

I am faithfully yours,

ANTI ORTHODOX.

The Synagogue distinguishes between Rabbis, Preachers and Readers, (Hazanim.) The Rabbi, since centuries, has to be invested by some authorized Rabbi or Rabbis with a rabinical authority called התרה *Hathara;* by virtue of which he is allowed to perform rabbinical functions. The preacher may preach as long as people like to hear him, but he has no right, according to law, to assume the function of Rabbi. Hence modern congregations of note, if they have not the means to engage a Rabbi besides the preacher, and yet wish to secure the weight of theological authority, in engaging functionaries, see that the Rabbi be a preacher, or that the preacher be provided with the Hathara. As to Readers, they are men placed before the desk to read the prayer; they ought to be men of high character, ought at least to understand what they read, and be able to read correctly—else they disgrace the congregation for which they read.

Now, being called upon to give an opinion about the late act of Rev. A. H. Henry, we must state that we are not aware that the gentleman is a Rabbi; nor has he performed the act accordiug to the requisitions of the Rabbinical codes, as is required of those who call themselves "orthodox." If the gentleman is a rabbi, and has acted in accordance with orthodox law, he should, upon finding that he has offended the public, endeavor to satisfy it by a public explanation. There are some men in Israel who are learned enough to judge of the matter, and the public will acquiesce in the opinion of those men.

We receive some papers from Europe, and some from the Atlantic States, and find that there are some learned men in those countries, as well as in California. Yet, as papers now are what folios were in former times, they discuss Canon Law in papers, and discuss it without abuse or vituperation. ED. GLEANER.

We, with pleasure, give publication to an invitation extended to all those who manifest an interest in the education of our children; but we are of opinion that this mode of establishing a Hebrew school has been anticipated in another quarter.

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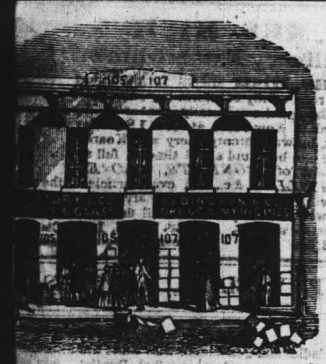

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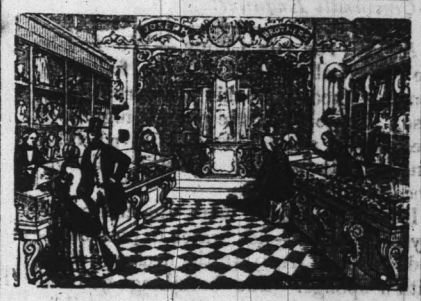
170 Broadway, corner Maiden Lane, New York.
Have lately opened a complete assortment of the above, and offer to sell the same at 10 per cent. above New York prices. The trade are invited to call and give us a trial. Particular attention paid to orders from the country.



JOSEPH BROTHERS,
Importers and Manufacturers of
WATCHES,
Diamonds, Jewelry, Silverware,
&C., &C.,
149 Montgomery street, between Clay and Merchant.
SAN FRANCISCO.

A. KOHLER

SAN FRANCISCO
No. 178 Washington Street.
FORTY CASES MUSICAL INSTRUMENTS
Just received—such as
ACCORDEONS, FLUTINAS,
GUITARS, VIOLINS,
BRASS INSTRUMENTS.
----ALSO----
Tamborines, Banjoes, Fifes, Flutes, Clarionets,
Picaloes, Violin Bows, Bow-Hair, Rosin,
Bridges, Pegs, Tail-Pieces,
Finger-Boards, Tuning-Forks, and all
Kinds of Musical Instruments and Merchandise
888 ROMAN STRINGS, 4 lengths and 4 Thread,
Fresh every Two Months from Italy:
ALL of these goods will be sold very low to the trade, as they are direct importations from the manufactories of Europe, and imported in large quantities by A. KOHLER. He will sell them *Thirty per cent. cheaper than any other House in California;* therefore, it would be for the interest of all to call and examine before purchasing elsewhere.
N. B.—Popular sheet music by every steamer. Toys and Fancy Goods by the case.
A. KOHLER.
178 Washington Street.
2nd STORY EXCLUSIVELY WHOLESALE
ap15

S. H. PRICHARD & BRO.,
Commission & Forwarding
MERCHANTS,
97 FRONT STREET, San Francisco—Agents for Jone's & Hudson's
Chewing Tobacco; Va. Offering to California;
El Sacramento; May Flower;
Our Jewel.
E. J. Hudson's Smoking Rose of Sha on, Sweet Scented Oronoco and Prichard's Corn Cob.
J. Chiever's Wellington.
Britton's Virginia Dew Drop Whisky, in barrels and half barrels.
Will receive orders for Drugs, Medicines, &c., for Messrs Thomas & Fuller, New York.

H. & L. SHARP,
----Dealers in----
WOOL AND FURS,
No. 65 California St., up stairs,
SAN FRANCISCO.

REMOVAL.
PULU! PULU! PULU!
The extensive Pulu and Bedding WareHOUSE has been removed to
No. 104 Battery street
Between Washington and Clay streets, opposite Badger & Lindenberger.
au12-1m J SCHREIBER.

NATHANIEL GRAY,
UNDERTAKER,
155 Sacramento street, Corner of Webb,
SAN FRANCISCO.
Iron and wood Grave Enclosures and Marble Tomb.
Stones furnished to order.

WORMSER BROTHERS,
Importers of and Dealers in
Wines and Liquors,
Southwest Corner California and Front-streets.
Orders from the country carefully and strictly attended to, and those who favor us may depend upon the quality sent invariably being such as ordered. feb26-3m

HALL'S SARSAPARILLA, YELLOW
Dock and Iodide of Potass is prepared from the finest Old Jamaica Sarsaparilla and English Iodide of Potass—admirable as a Restorative and Purifier of the Blood. It cleanses the system of all morbid and impure matter—removes boils and eruptions from the skin—cures rheumatism and pains of all kinds. All who can afford should use it, as it tends to give strength and prolong life. Sold by Druggists generally at $1 00 per Bottle.
R. HALL & CO., Proprietors.
Wholesale Druggists,
143 and 145 Clay street,
sept16 3mos San Francisco

To Correspondents.

The early publication of this number, on account of the Holidays, puts us under the obligation of deferring mending a communication from "Observer," and another from "Leviticus," on the subject of Intermarriagee.

"Mammon and Religion." No expense can be too high, that is made to impress the human heart with feelings of devotion; and local elegance, and even pomp have been called in aid of temple service among all nations. We particularly ought by this time to be used to spending considerably in ornamenting temples; that of Jerusalem is estimated to have cost about thirty millions of dollars.

[COMMUNICATED.]

H. Y. M. L. A.

At the tenth semi annual meeting of the Hebrew Young Mens' Literary Association, held at Apollo Hall on the 9th instant, an election of officers took place for the ensuing term. Nineteen applicants were duly balloted for, and elected members, and eight new propositions received and referred.

After some discussion as to whether the officers elect should be installed, (as heretofore,) at the first debate and exercise meeting in the term, it was finally

Resolved, That Messrs. E. Levy and S. Levell be invited to instal the officers forthwith.

Which was proceeded with in due order, interrupted only by the spirited and energetic remarks, replete with promises of a strict adherence to the arduous duties devolving upon them as officers.

After which the Board of Trustees held a meeting, and duly installed their successors.

The several standing committees were appointed, and the one on debates and lectures agreed to report a programme of exercises for an early day

Altogether it was one of the most energetic meetings the Association has had in many months, which fact was greatly owing to the recent increase of members. There was considerable interest manifested in the selection of President, but the other officers received a unanimous ballot, and on subsequent motion the election of the President was declared to be unanimous—thus portraying a desire to awake from the slumbers of the past few months, by good will, and a determination to act and be governed as a unit.

I would in conclusion beg to remark that it would redound more to the credit of the Jewish young men of our city, who, while often expressing themselves in favor of the praiseworthy objects of a Literary Association, remain silent in spirit and action, if they were to follow the recent example of the members of "The Social Club," who, as individuals, (about 25 of them) united in an application for membership, thus imparting a renewed energy to the culture of literary pursuits—that it may not be said of us—we are behind the progress of the 19th century.

Respectfully yours,
ONE OF THE FOUNDERS.

How to Deal with Cross Persons.

We know of no better rule than to keep one's temper under provocation; but this we know is a very difficult thing.

Perfect silence is the only way some persons *can* keep their tempers, and that to a cross person is often but adding fuel to the flame. A little unxepected act of attention or kindness at such a time, will sometimes surprise your opponent into good-humor in spite of himself, and start repentant tears from his eyes. Happy he who can do this, for by every such act of magnanimity does he diminish the distance between himself and heaven. Well has it been said, "Greater is he that ruleth his spirit than he who taketh a city."

It would be well, too, in cases of conversational disputation, to stop till you have stated your definitions of the subject in hand; as often, after a long sharp skirmish, eager disputants have found to their astonishment that they perfectly agree as to essentials.—*Masonic Mirror*.

Dishonest Boys.

A dishonest boy will never make an honest man. When he grows up to manhood, he may perhaps find it his interest to act honestly in his dealings, but for all that he is a knave at heart, and would cheat *secundum artem*, if it further his own ends better than integrity. "The boy's a miniature man." This was said by Wordsworth, and an invariable true saying it is.

[COMMUNICATION.]

ED. GLEANER:—There are none more ready to break a lance in behalf of Judah, in resistance to the least invasion of his rights, than myself. There are none more sensitive to his wrongs, and quicker to repel the attaeks of despotism from his pathway. But, in the matter of the fining of Mr. Julius Levy by Judge Hagar, I cannot detect any insult to the people of Israel, nor any injustice to one of their number.

True, it was unfortunate, but it sprung from Mr. Levy's own neglect, not to say wilfulness, and the responsibility of the result must abide with him. Had he informed the Judge of his scruples and objections on Friday, when receiving his instructions, they would then have been respected, and all the consequences of his conduct been avoided.—Failing to do this, and staying away from the court, jury, and the *cause in which he had sworn to bring in a verdict according to the law*, &c., without leave or license, and at a time when his presence was necessary to the administration of justice, and his absence must produce a violation of both puplic and private rights, he merited rebuke, and Judge Hagar could not with propriety have acted differently. I trust that our co-religionists will take a just and dispassionate view of this matter, and not permit their judgments to be misled either by mistaken pride or unjust prejudice.

MARX.

Marrying Amiable Girls.

Dont marry a girl who has the reputation of being exceedingly amiable. These immensely amiable creatures, upon an intimate acquaintanceship, are generally found to have a considerable spice of mischief in their composition; although they have the art of making themselves appear like pefect doves to a common observer. A girl who has no particular reputation of any kind, will generally de found to have the fewest faults, and to make the best wife.—Mind this young men.

A Man Dying Twice.

A man died, recently, in Cincinnati, who might be said to have died once before and been called to life by a singular circumstance. He had suffered for a long time from consumption, and grown weaker and weaker and more and more attenuated until he could not stand or speak. He felt that he had but a few days to live, and made every preparation for approaching dissolution. His wife watched beside him, and one morning he beckoned her to put her head to his lips, when he whispered, "I am going, Jane," and took her hand. A slight spasm passed through his frame, a deadly pallor overspread his face, his eyes rolled upward, and the rattle of death was heard in his throat. At that moment, his wife screamed, and he started up with new vigor, and asked faintly, "Why did you do that? Why did you not let me die in peace?" From that moment he began to recover and grow stronger, and in a month was enabled to leave his bed and work at his trade. He lived for nearly two years after that strange event, but finally was attacked with a return of his old complaint, and died after an illness of three months. This was a very singular instance, but entirely true, and would seem to show that the soul of a dying man was called back by the voice of a living heart, lingered for a short time longer ere it left a kindred nature to battle with the world alone. —*Cincinnati Enquirer*.

A CURE FOR THE CROUP.—We find in the "Journal of Health," the following simple remedy for this dangerous disease. Those who have passed nights of great agony at the bed-side of loved children will treasure it up as a valuable piece of information:

If a child is taken with the croup, apply cold water—ice water if possible—suddenly and freely to the neck and chest with a sponge. The breathing will instantly be relieved. Soon as possible, let the sufferer drink as much as it can; then wipe it dry; cover it up warm, and soon a quiet slumber will relieve the parent's anxiety, and lead the heart in thankfulness to the Power which has given to the pure gushing fountain such medical qualities.

Life's Troubles.

We can compare the troubles which we have to undergo in this life, to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once; he mercifully unties the bundle, and gives first one stick which we are to carry to day, and another which we are to carry to-morrow, and so on. This we might easily manage, if we would only take the burden appointed for us each day, but we choose to increase our troubles by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load, before we are required to bear it.—*Masonic Mirror*.

Dancing.

A girl much given to dancing can hardly find acceptance in the eyes of a man of true delicacy. Such a man's ideas must revolt more or less at the idea of his mistress twirling round in the waltz, or quadrilling it with a set of fellows, the very touch of whose fingers upon her delicate person he must feel as a sort of sacrilege. For this reason, young ladies should dance little, or not at all, in the presence of their lovers,

COFFEE A DISINFECTANT.—Coffee is a powerful de-odoriser: it has instantly destroyed the smell of putrefying meat; and in half a minute it has permanently cleared a house of the effluvium of a cesspool. To use coffee for these disinfecting purposes, dry the raw bean, pound it in a mortar, and roast the powder on a moderately heated iron plate until it is of a dark brown tint; then sprinkle it in sinks or cesspools, or lay it on a plate in the room which you wish to have purified.

Coffee-acid or coffee oil acts more readily n minute quantities.

PROVINCE OF POZEN.—In several cities efforts are made for the support of day schools. there exists a scarcity of Hebrew teachers in the province.

Eureka Ball.

The Ninth Anniversary Ball of the Eureka Society will come off on Monday evening next, October the 17th. From the preparations making the affair will be a brilliant one, and we hope that it will meet with the usual patronage.

LESSON IN LATIN.—A neat little volumne containing the Elements of Latin Grammar, as also a vocabulary, has been placed upon our table, and we do not hesitate to pronouce it the best book of the kind we have ever seen for students. Mr. David Bendan Ph. D. who is the author of this text-Book, called "Tirocinum" has long been favorably known as a scholar and linguist, and his little volume cannot fail to meet the approbation of the Principals of our High Schools. Mr. Bendan is the principal of the classical department of the grammar school at the N. Y. University, where he has labored for a number of years with unprecedented success.

Religious Instruction.

Parents and Guardians are informed that our school for religious instruction of our children of both sexes, is kept at

133 Clay street, above
Merchant's Exchange.

DAYS AND HOURS OF SESSION
The school is open
Saturday, from 10 to 12 A. M.
Sunday, from 9 1-2 to 12 A. M.
Wensdays from 4 to 5 1-2 P. M.

H. Y. M. L. A.

An adjourned meeting of the Board of Trustees of the Hebrew Young Mens' Literary Association will take place at Apollo Hall, on Sunday the 16th inst. at 9½ A. M.

The Meeting of the association at 2 P. M.

By order
Wm. J, Mack, Pesident.
Louis Hess, Secretary.

INVITATION.

We, the undersigned, descendants of t Hebrew fathers, deem it incumbent up us to devise ways and means by wh we can educate the rising generation our numerous co religionists in such manner that they may in after life not o ly be able to call upon the Architect of Universe in the correct accent of the H brew language, but that also the princ of propagating the language of our p achs and prophets may be studied appreciated by them, and therefore:

1. Resolved, that we form ourselves into a sociation for the culture of the Hebrew T in our city.

2 Resolved, that we cordially invite the operation of our Israelitish brethern of city in this so laudable effort.

3. Resolved, that for the pupose here a mass meeting shall be called for Sunday tober 23d, at Appollo Hall, and that the a resolutions be published in the "Gleaner,"

4. Resolved, further, that a vote of t be tendered to M. Harris Esq., for his nanmity in donating the proceeds of this yan, as also the free use of Appollo H the furthering the object now under con tion.

M. Harris, Pres. pro t
J. Cohn, Sec.

Here follows thirty signers which w want of space, omit.

BIRTHS

In this city, Oct 4, the wife of Louis W of a daughter.

MARRIED.

At Napa, Oct. 10th, by Rev. Rosen Miss Jetta Birkowsky to Mr. A. Levinson.

In this city, Oct. 12th, by Rev. A. H. Ros Miss Sarah Phillips of this city, to M. Jos Loryea of Sacramento.

DEATHS.

In this city, Oct. 8th, David Meyer, la perintendent of the German Benevolent ty, a native of Berlin, aged 29 years.

MRS. MISH,
Millinery Establishment

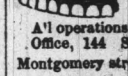
MRS. MISH BEGS LEAVE most respectfully to inform her customers and the public generally, that she has opened a New Store at No. 185 Clay street, between Montgomery and Kearny, where can be found at all times a full assortment of *BONNETS, CLOAKS, MANTILLAS*, &c., and every article in the The very latest and newest styles received steamer. Country Dealers will find it an ob this establishment, MRS. MISH, 185 Cl o12.3m between Montgomery and

PHYSICIANS, DENTISTS,

A CARD.

To ladies and gentlemen who want the attend able Surgeon and Mechanical Dentist, may Dr. M. Sichel.

Dr. Sichel has practised in New York for th years in every branch of Scientific Dentistry; recommends itself—aside from preservation and by the elegibility of charges, as will be seen from lowing terms:



The best Artificial Teeth, in gold blade, from $ Teeth set on healthy roots, $1 to $ Teeth filled with pure gold, $2. Teeth extracted, $1.

All operations and mechanical work warranted. Office, 144 Sacramento street, beween Kea Montgomery streets (over Norcross' store).

CARL PRECHT,
Dr. Med. Chir. and Accouch
Office hours from 7 to 11 o'clock, A.
228 Dupont street, near to Washing
jy 10

DR. J. REGENSBURGER,
PHYSICIAN AND SURGEO
NO. 188 WASHINGTON STREET,
Between Kearny and Montgomery streets
19-3m San Fra

STECKLER
EXCHANGE,
Corner of Sansome & California s

This new and spacious hotel, co located, merits the attention of every t visiting the city, as also of all those who love comfort, and good table.

Coaches will convey guests to and from the h
EDWARD STECKLER, Pro

The best Purifier of Blood—Hall's Sarsaparil Dock and Iodide of Potass.